

# THE TOBACCO CURSE:

## WITH WEIGHTY REASONS WHY CHRISTIANS SHOULD ABSTAIN FROM IT.

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By SILAS HENN.

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The Christian conscience has been wonderfully quickened of late years on the subject of tobacco, and no Christian can use it without injury to his piety, and lowering himself in the estimation of the angels and sanctified believers. There is so much light now scattered far and near on the evils of smoking, and the awful waste of money thus expended, that men cannot pass now for saintly men if they indulge in the use of the weed. There is a sharp line drawn now between men of clean and men of unclean mouths.

The *drink* curse has long since been considered our greatest national curse; the tobacco curse must take rank next to it. There is not a doubt but tens of thousands injure their health, and vast numbers also ruin their health, and die prematurely, victims of the cursed habit of smoking. But its immediate effects on the system are of such a lulling tendency that the myriads who use it are deceived by it.

Before a person spends money in tobacco, he is bound to ascertain whether any benefit can be derived from it. It is not enough to say that it produces gratification. Money should not be spent on mere indulgence of the appetites, for money is a talent, for the right use of which we shall be held responsible. Does it really benefit us? is the great



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question. Is the body benefitted by it? Or is the soul benefitted by it? Does it increase a man's qualifications for usefulness? Does it increase his influence or power for good? Does it make him a good or a safe example for others—specially the young—to copy? Does it render him more cleanly, more sweet, and more agreeable as a companion? A decided and an emphatic *No* must be given to these questions.

Ministers are not outspoken enough on the growing evils of the times. Where is there an evil that is spreading farther and wider than the evil of smoking? Where is there one, next to the drink curse, that is doing more to ruin thousands, yea, thousands of thousands, of the young? Where is there one that is doing more to sap the very foundations of health in the young? Where is there one that is a greater public nuisance? Where is there one that leads so many to the ale-house and the liquor shop? Where is there one, unless it be the drinking customs of society, upon which more money is wasted? Yet where is there an evil which is less rebuked from the pulpit? More money is spent in tobacco than is spent to send the Gospel to the heathen. Ministers know this, and yet the majority of them, we have reason to think, never open their lips in condemnation of the filthy habit. Men and boys and even some women manifest no shame in indulging in the vile habit, and ministers should manifest no shame in reproving it.

Consider in a serious and prayerful spirit the following weighty reasons why the use of tobacco should be given up, specially by professing Christians.

1. The use of tobacco is in opposition to true civilization. It was first used among ignorant savages; and those who would be thought civilized, learned the habit from them. But what can be more uncivil, impolite or indecent than to draw into the mouth a quantity of smoke

from a burning weed, and then puff it out again, and to do this in public places where others resort, and to whom it is very offensive? That surely is not a mark of civility or politeness. It is a mark of a rude and barbarous period, and what we ought never to expect from those who claim to be considered respectable members of society.

2. The habit of smoking is opposed to the health of the body. It is well known by all medical men that tobacco contains poison, and according to the statement of the President of the Medical and Scientific Academy of Paris, it "contains the most deadly and subtle poison known to the chemist except prussic acid." "This poison of tobacco," it is said, "is called *nicotine*, from Jean Nicot, who sent the tobacco seeds or plants from Portugal to Catherine de Medici in 1559, who was instrumental in its cultivation in France."

Speaking of the injury produced by *nicotine* on the human system, the New York *Medical Journal* furnishes some facts which ought to be seriously pondered by those who use tobacco. The writer says, "In an experimental observation of thirty-eight boys of all classes of society and of average health, for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution, and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. Within six months after they had abandoned the use of tobacco, one half were free from all their former symptoms, and the remainder had recovered by the end of the year."

With the use of tobacco the blood becomes impure. Some of the *nicotine* of the weed, the poisonous element, gets into the blood through the stomach, and permeates the entire body. The tainted breath of the smoker is evidence that it is producing depravity in the system.



Dr. Marshall Hall says, "The smoker cannot escape the poison of tobacco ; it gets into his blood, travels the whole round of the system, interferes with the heart's action and the general circulation, and affects every organ and fibre of the frame."

The use of tobacco induces, and sometimes ends, in apoplexy. "Tobacco is undoubtedly," says Dr. Willard Parker, of New York, "not infrequently the cause of apoplexy, so common of late years among business men."

The action of the heart is weakened, is depressed by smoking tobacco. Dr. Warren, of Boston, and Dr. Stone, of Troy, both affirm "that tobacco is the real cause of the great proportion of the many sudden deaths attributed to heart disease."

The use of tobacco injures the nerves ; the digestion is impaired by it ; the sight also is affected by it, and it has been ascertained that excessive smoking tends to produce colour blindness. In some cases it has been known to produce cancer. And in the young, it stunts their growth, and if they live, they are never likely to be so strong and healthy as they otherwise would be. And it is certain to shorten their lives. Persons who fall sick, or who have an attack of any disease, are not so likely to recover if they use tobacco as non-smokers. A very important testimony has been given by the College of Physicians of France. Their testimony is, says Dr. Landen, "that 20,000 die annually of tobacco poison, either directly or indirectly."

So fully persuaded are men of science, men who study the human system and its various ailments, that the use of tobacco is injurious to health, that the German government some time ago, afraid that the young men of their country would not be able to serve efficiently in their army, if they used tobacco, resolved to do something towards putting

down the custom of smoking. So we are told that the officers were given power in some of the towns to take into custody any lad not sixteen years old, who was found upon the streets indulging himself in the use of tobacco. The penalty for this indulgence was to be fine and imprisonment.

Smoking is a violation of nature's laws, and therefore must be prejudicial to health. The human system resists it when it is first taken into it ; the common instincts are against it. Food and drink are taken to naturally, because these are designed by God to sustain life ; but this is not so with the narcotic weed. It is distasteful and sickening, and, to use a common expression, persons have to *learn* to smoke ; they have to master it, and when they have mastered it and formed the habit, then by degrees it masters them and they become slaves to it. Thus to violate the laws of our being is sin. It is wrong morally, because it is in direct opposition to nature's laws. The nausea realized at first in endeavouring to form the smoking habit, is evidence that the habit is abnormal. There is nothing contrary to nature in eating a piece of bread, or an apple, or some figs or dates or grapes, or in drinking a glass of milk or water. These things, if there is health, do not produce nausea. Then why does the narcotic weed when it is first taken ? The only true answer is because it is not in harmony with nature ; it is contrary to the natural appetites and instincts.

And sad as it may seem, ministers as well as others,—ministers who have greater opportunities of reading and study, and learning the ill effects of tobacco on the human system,—suffer in their health and shorten their lives by the use of the filthy weed. Bishop Simpson says, “For persons of nervous organizations, as ministers usually are, it is an unmixed evil. It gives temporary tension, to produce ultimate relaxation. Not a few cases I have known of the most talented and promising young men, who have

been by it hastened to an untimely grave. I suppose there is sometimes a relish and enjoyment connected with it, for I have seen men sit up for an hour smoking, with their feet upon a table, and professing to be studying. I have no doubt that they had visions of greatness and glory ; but a somewhat extensive and prolonged observation shows that their lives usually end with their cigars—*in smoke*.”

But there is perhaps no form of tobacco poisoning so dangerous as the cigarette. We are told that an eminent chemist, after analyzing with great care a number of cigarettes, manufactured at the best factories, made the following observations :—“There are five ingredients in every cigarette, each one of which is calculated to destroy human life. First, there is the oil of tobacco ; next, the oil in the imported paper, which is nearly as destructive ; third, the arsenic introduced to make the paper burn white and add a peculiar flavour ; fourth, the saltpetre put in the tobacco to prevent it moulding ; and, finally, the opium that is sprayed on the tobacco to give it the insidious influence which it possesses over the brain. Can you wonder that the animal life of a young man is killed with such a disease ?”

We have on this subject some very important statements by Dr. C. A. Clinton, belonging to the Board of Education at San Francisco. After watching the effects of smoking cigarettes among the children of the public school, he remarks, “A good deal has been said about the evils of cigarette smoking, but one half the truth has never been told. I have watched this thing for some time, and I say calmly and deliberately that cigarette smoking is as bad as opium smoking. A cigarette fiend will lie and steal just as a morphine fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupifies the



nerves. It sends boys into consumption. It gives them enlargement of the heart; and it sends them into the asylum. I am a physician to several boy schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit."

A physician in Philadelphia, giving his judgment to one of the papers respecting a young man, whose health was thoroughly broken down by excessive indulgence in this evil habit, observes, "Were it unique of its kind, were it the only case on record, we might bewail it with passing expression of pity. Within the last ten days, however, there have come to my notice twelve cases of boys and young men dying from diseases directly related to a habit of smoking paper cigarettes. The physical derangements engendered by this habit—that are not infrequently consummated by death, are as nothing when compared with the moral contamination. It permeates society and admits no discrimination of age, sex, or position. It blights and demoralizes the boys, it sullies the purity of fair women, and it deteriorates manhood." How strange there are so many fathers—professors of religion—who teach their boys to smoke; they do this by their example.

A physician and another person were one day in conversation together, when the physician drew the attention of the other to a lad of about a dozen summers or a little more, who was at the moment inhaling the poison of a cigarette. He had a pale face with little or no colour in his lips, and presented a somewhat abnormal appearance. The physician said to his friend, "Do you see that little wretch? That boy is one of the hundreds, yes, thousands, of confirmed cigarette-smoking boys in this State. The cigarette, in the first place, is the most harmful way of taking tobacco, and one which the boy takes to naturally. The tobacco is the cheaper grades, is vile stuff, frequently

chemically treated to give it flavour, and the paper is always poisonous. That boy is nervous and irritable. He is not a natural boy. In a few years he will be a confirmed dyspeptic, and will have heart disease and all the ills that the gradual poisoning of a young system can be made heir to. It is a dreadful thing, and something should be done to put a stop to it. For boys it is deadly poison, somewhat slow in most cases, but sure to bring its crop of diseases, the early decay of power and premature death."

The *Lowell Morning Citizen* relates the case of a young man who was driven insane by the cigarette habit. He was in the insane hospital at Augusta for two months, where, not being allowed to smoke, he recovered; but no sooner had he got his liberty but he began to smoke again, and signs of insanity at once returned.

Hundreds of millions, nay, we should be nearer the truth if we said thousands of millions, of cigarettes are made yearly in the United States of America. This nefarious business has increased so alarmingly that 250,000,000 are sold annually in Chicago. If such an enormous quantity are consumed in one city, what must be the number consumed in all the cities of that vast country? "The Colorado Legislature," it is said, "has passed a law requiring teachers in the public schools to teach the pupils the evil effects of tobacco upon the human system. The superintendent of schools in Dolores County, Col., in harmony with the spirit of that law, has refused to grant a teacher a certificate because he uses tobacco. This is good sense, because example often goes further than teaching."

3. The habit of using the narcotic weed is opposed to human growth and development nationally, and parents and guardians and teachers of youth should abstain, not only for their own sake but for the sake of the young,



who will form the next generation. The present generation is not equal to the preceding one, and what will be the condition of the next, if the smoking habit continues to increase as it has done the last few years? Many of the young who smoke have a pale and wan appearance; it has a deteriorating influence upon the whole system. How important it is that the young, who will form the next generation of men, should be well trained. How much will the welfare of towns, and cities, indeed, of the whole nation depend upon the men who will make its laws, and transact its business, and manufacture its goods, its articles of commerce, and perform its various kinds of labour. Yet a large number of the present generation of youth, from whom the next generation of men must come, are growing up physically and morally wrong by becoming addicted to certain vices, one of which is the smoking habit. "I know of no single vice," says Dr. Solly, "which does so much harm as smoking. So strongly do I feel its importance, that I believe if the habit of smoking advances as it has done during the last ten or twelve years, the English character will lose that combination of energy and solidity which has hitherto distinguished it, and that England will sink in the scale of nations." The smoking habit was so bad in Canon Stowell's day—and it is much worse now—that he once made the remark, "It is frightful to think what a canker is eating into the vitals of the nation; blighting its young men, squandering its resources, undermining its health, and depraving its morals." Thousands of boys, little as they think of it, in beginning to smoke cigarettes, are entering upon a down hill course, which if not abandoned, will ultimately lead to their ruin.

It is said in the *Independent* that "when Europeans first visited New Zealand, they found in the native Maoris, the most finely-developed and powerful men of any of the

tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men." What a striking illustration does this furnish of the injury of tobacco on a people once healthy and well-developed.

John Higginbottom says, "After fifty years of most extensive and varied practice in my profession, I have come to the decision that smoking is a main cause of ruining our young men, pauperising the working men, and rendering comparatively useless the best efforts of ministers of religion."

Men generally, we fear, are ignorant of the evils of smoking; they do not understand the poisonous nature of tobacco; and what is worse, having formed the pernicious habit of smoking, they will not impartially examine the subject; they put the gratification of an abnormal appetite before everything else. Their ignorance, therefore, is wilful, and hence sinful.

4. The habit of smoking is opposed to growth in knowledge and intellectual culture. This has been demonstrated again and again in different schools of learning. Though some smokers have reached a high state of education, yet it has been proved by careful examination, and comparison of smokers and non-smokers, in the several classes and branches of learning, that the smokers fall below the non-smokers in their attainments.

That the use of tobacco stunts the intellectual growth, is proved by the following statements of Dr. Dio Lewis:—"Within half a-century," he says, "no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the

students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead."

"Let me say that I never knew a young student," says Andrew D. White, of Cornell University, "to smoke cigarettes who did not disappoint expectations. I have watched this for thirty years and cannot recall a single exception to the rule."

A certain writer says, "The formation of any habit that debilitates or perverts the natural and healthful functions of the bodily organs is a corresponding depravation of the body. The appetites may be educated to the selection of the most filthy and noxious substances, such as tobacco, opium, arsenic, alcohol, etc., or to the most abominable practices of lust and uncleanness, but it is always a training in depravity that does not stop with the mere physical results, but by the mutual inter-action that is perpetually taking place between body and mind, passes directly into the mental, and enthroning itself in the man's consciousness, continually taunts him with the fact that his reason and manhood are enslaved by the power of a domineering appetite."

5. The use of tobacco tends to deaden a person's sensibilities so that he has little or no regard for the feeling and comfort of others. Persons will sometimes go into a shop that is full of customers—men and women—and puff the fumes of their stinking pipes into their faces. They will go into the post office smoking where young ladies are serving at the counter. They will push their way to the window of a railway ticket office among both men and women with a lighted cigar or cigarette in their mouth. They will enter a waiting room at a railway station, and contrary to a printed prohibition on one of the



walls, "No Smoking Allowed," and in spite of remonstrance from one or more of the other passengers who are waiting for the train, will light their pipes and almost fill the room with smoke. What respect have such persons for the feelings of others? To gratify an unnatural appetite they care nothing how they destroy the comfort of those about them. Neal Dow says, "Men whose moral sense is dulled by the tobacco habit do not even consider that people have a right to the pure, fresh air, so important to their comfort and health, and they poison it with tobacco smoke. The pure air is as much their right as the purse in their pockets; and the forcibly taking it away by the tobacco smoker is as much stealing, in the moral sense, as picking the pocket." Another writer, one who has travelled considerably and kept his eyes open to observe what was going on around him, says, "The smoking nuisance has always been to me, even in my own country, one of the greatest annoyances of travelling, and it is especially so here. Smokers seem to feel that other people have no rights which they are bound to respect. They select the best places on the promenade decks of steamers, and in tramways (street cars), and in diligences, and everywhere else; and spew out and blow around their disgusting smoke with utter disregard of the convenience of decent people. If you gently remonstrate, you are set down as a surly, or at least very peculiar person. One of the very many pleasant thoughts of the life to come is to me, that I shall no longer be annoyed in this way, and that the fresh air which I so much prize here, will there be unpolluted by the filthy stench of this poisonous weed." Probably most of the smokers this writer alludes to, and by whom he has been discommoded in travelling, once felt a regard for the convenience and comfort of others; but the truth is, the tobacco habit has deadened their moral sense. To gratify their own abnormal appetite, they act as if they

thought they were under no obligation to respect the rights and conveniences of those around them.

W. H. Mitchell, office editor of the *World's Crisis*, Boston, U.S.A., when at Portsmouth some time ago, calling on a friend, saw two volumes, "Rambles about Portsmouth ;" and looking into them a while saw a paragraph respecting the smoking nuisance which interested him. The author, speaking of the state of things in Portsmouth about a century ago, between 1790 and 1800, remarks, "At that period of our history the smoking of tobacco, either in pipes or in the form of cigars, in the streets, was deemed a nuisance and made by law a penal offence. Ladies could then enjoy the rich blessing of the invigorating, uncontaminated atmosphere without being obliged, as now, at almost every step to encounter and even to contend with the odious, filthy, sickening fumes of tobacco pipes and cigars, and the contaminating odours of breath issuing from the reservoirs of lungs made still worse by poisoned alcoholic liquors imbibed by the smokers." Mr. Mitchell, after giving this paragraph in the *Crisis*, remarks, "What a degeneracy in the past one hundred years ! Then deemed a nuisance, and the law forbade its use on the streets. Now every city in our country and every street in the city opened for its free use, and the atmosphere poisoned with the fumes coming from the pipes and cigars used by persons from ten up to fourscore years of age. How pleasant it will be to live in the world to come where we can breathe a pure atmosphere, and walk the streets of the New Jerusalem, where a tobacco smoker will never be seen. It will be wisdom in us to be free from all the vile habits here, lest by their continual use we make ourselves unfit for that beautiful, sinless clime."

On this line, a writer in *The Traveller* has some very plain and pointed remarks. He asks, "Is it not time to

call a halt in smoking upon the public streets? This act, now so common, was once (and not without reason) punished with a fine. Now, this filthy, poisonous, pre-eminently selfish habit, largely increased by the accession of foreign population, has become so common, that gentlemen to whom this habit is a serious annoyance—yes even an insult, and also to refined ladies—seem to have no rights, apparently, to walk unmolested on the public streets, by this supremely selfish class. . . . They will march along the street, and puff and puff this foul tobacco smoke from their more foul and diseased mouths, and allow this to blow back, directly into the faces and throats of ladies and gentlemen who may be following them, and who have a legal right to open their mouths to converse as they walk, and to be protected by law from such annoyance and insults. The writing of this communication is impelled by the witnessing, a few days ago, of an insult to a lady, who received such a volume of tobacco smoke as to oblige her to stop and turn her head to retch as if to vomit. Now the party who caused this offence and discomfort might not under any consideration have perpetrated so ungentlemanly an act to a lady one or two steps in front of him, but is he not equally as guilty and ungentlemanly and responsible for his act for the first and second step in the rear as for the first and second step in front? And for the results, certainly in law he is so holden.”

In the city of Lincoln, Nebraska, a law has been lately passed, imposing a heavy fine on boys who are found smoking upon the streets, and it would be well if the city and town councils of this country would do the same. The smoke nuisance would then be somewhat lessened, and the air we breathe in the streets would be purer, and some of the young might be saved from the tobacco curse. The



*Inter-Ocean* publishes the news in these words : "Lincoln, Neb., Feb. 24. The Lincoln City Council to-night passed William Lawler's cigarette ordinance. This ordinance prohibits the use of cigarettes, cigars, or tobacco by persons under eighteen years within the city limits. The police are authorized to arrest without a warrant any person who comes under the ban of this law. The fine to be imposed is no more than twenty-five dollars for each offence." In Connecticut, Massachusetts, Kentucky, and Tennessee a law has also been passed prohibiting the sale of cigarettes to persons under a certain age.

6. The habit of smoking is oposed to cleanliness. An old Christian man, who had used tobacco, was brought to see the error of his way, and giving it up, he said, "He would go to heaven with a clean mouth." An editor who publishes this incident, observes that "clean mouths are good for both earth and heaven." We lately read the following in the *World's Crisis* :—"A good brother, though an inveterate tobacco user, testified in meeting that he believed in cleaning up and being sanctified through the Word. The minister cried out, "Amen, brother, let it commence right in your mouth." Oh, the thousands whose mouths are defiled by tobacco, and who need to begin the work of cleaning up or cleansing. And it seems necessary for many to begin in their mouths, for how can they expect that God will cleanse their moral nature while they are daily polluting their physical organism? O get cleansed from the filth of the weed. All professing Christians whose duty it is, as they have opportunity, to witness for Christ, should take care that they do not defile their breath and their mouth with the stinking weed ; specially should all preachers of the Word give heed to this, or their example will greatly injure their influence. Men who preach the pure Gospel should preach it with

clean mouths,—not mouths all stained and polluted with tobacco. A minister with his breath stinking of tobacco has not the savour of holiness about him. It is a question whether a minister should be tolerated who patronises this nuisance.

7. The smoking habit is opposed to manliness. In the man who smokes there is very little true dignity, bravery, or self-mastery. He is a slave to an abnormal appetite. He allows the temptations of the flesh to overcome him, and unless the habit has greatly deadened his moral sensibilities, he must have lost some measure of self-respect. When a man, for the sake of indulging an unnatural appetite, lends his influence to support a general nuisance, and increase a known bodily evil, and lower the status of civilization and refinement, how much true respect can he have for himself, and for the noble powers with which God has endowed him? Mrs. Elizabeth P. Channing addresses a few words to boys bearing on this point, which are suitable not only to boys but to men also. She says, "Perhaps you will say, 'It is manly to smoke!' Manly? I call it cowardly to form a *selfish* habit which makes boys and men herd together, away from their sisters and their sisters' friends; cowardly to form an *expensive* habit, which curtails one's charity, prevents prudent saving, and defrauds one of innocent amusement; cowardly to form an *uncleanly* habit, imparting an unpleasant odour to furniture and clothing; cowardly to form a *dangerous* habit to body and mind, often leading to drink and bad company."

In Oberlin, Ohio, U.S.A., there was a very strong feeling generally against the tobacco curse. This we believe had been brought about by C. G. Finney, who was president of the college there, and who was very plain and faithful in his preaching against the use of tobacco. Some time ago a writer in the *Advance* made the following

remarks, which will illustrate the point we are now making :—"Those acquainted at Oberlin know how seldom tobacco is used there by students or residents, and how many anecdotes are told of those who visit the place, and attempt to take their smoke on the sly. At the time of the convention held there some eight years ago, it was said that two prominent ministers from New England used to go down on the railroad track to smoke. I fear that it did not impress them as it did Dr. C. of St. Louis. He was in the habit of using tobacco, and told me that while there his supply failed him, and it was some time before he could find any in the place. At last he was told of a hostler who perhaps could let him have some. He found the individual and obtained from him a cigar, with the direction that he must "go out behind the stable to smoke." The difficulty of obtaining the article and the direction of the hostler so impressed him, that he resolved never to use it again, and has kept his resolution." Now, we ask, what must have been Dr. C.'s impression of his own manliness when, besides the trouble he had of getting a cigar, he was told that he must go out behind the stable to smoke it? Would he not have a sense of cowardice in all this? Would he not have a consciousness that he was lacking in true manliness and bravery? It was happy for him, however, that his sense of shame led him to determine that he would never use tobacco again.

8. The smoking habit often leads to drinking; and in not a few cases some who have become abstainers, have taken to the drink again by keeping the company of smokers. A popular advocate of temperance says, "I have known members of churches break the pledge: but it has nearly always been the case that such have been smokers, and blamed the pipe for it. So far as I have observed,



more members of our temperance societies fall from being caught in this snare than in any other."

Robert Holmes says, "A few years ago, a promising young man left one of our colleges, and very soon disappointed the hopes of his friends, and saddened the hearts of his relatives, by his fall. He frankly attributed the sad calamity, when spoken to about it, to being induced by his love of tobacco to join himself to a company of smokers, and enticed to take the glass. His mistake was altogether unpremeditated, and the consequences came upon him as a swift and terrible surprise. A gentleman long resident in the West Riding of Yorkshire, and well acquainted with the churches in the North of England, who had paid considerable attention to the hindrances to prosperity and increase, stated not long ago, in private, that he knew of more than one hundred and thirty exclusions due entirely to misconduct traceable to the use of tobacco, and *then* the glass, as the first steps."

9. The filthy and expensive habit of using tobacco deprives the consumer of much that he ought to devote to works of benevolence. A writer in the *Religious Herald* publishes the following:—"I CAN'T AFFORD IT," said a brother to us the other day, as we were urging him to subscribe for a Baptist newspaper; and then he resumed smoking a cigar. He could afford to turn two or three cigars into ashes every day (not to speak of tobacco ground up by his teeth between times), but he could not afford to have a Baptist paper come every week for the edification of himself and children. See if there are any such as this brother in your own church, and if so, try to get them to occupy the mourner's bench until they do better."

The amount of money spent by some who use tobacco, as compared with what they give to the cause of God, is simply awful. A writer in the *Holiness Conservator*, says,

“A pastor states that while his whole society expended in a year only \$841 for the support of the Gospel at home and abroad, sixty-seven of his church-members expended \$845 for tobacco. A pretty close race between the Gospel and tobacco. Scores of men spend fifty times as much for tobacco as they do for missions ; and yet they profess to be servants of the Lord Jesus Christ, and to love Him more than all else. One hundred dollars for tobacco and two dollars for missions. Or even the same for each ! What a record for the day of judgment ! Has Christianity no voice against such hideous hypocrisy ? ”

Many who smoke are thereby compelled to withhold that amount of support from God's cause which they ought to give to it. An American writer says, “A few years since, a minister of the Gospel went out to one of our prairie towns, and tried to start a church. He hunted up the leading member of his denomination, a well-to-do farmer, with four sons, who gave him such a bad account of things, financially, that he left. They said they could not afford to give anything for preaching till times were better. The minister learned, at the village store, that the tobacco bills of the father and sons had been sixty dollars for that year.” What will the Lord say to such in the great reckoning day ? Think of a pound a month the year through spent by one family on tobacco.

In his *Yale Lectures*, Bishop Simpson has a word on this point in reference to the minister who begs money for the cause of God while he wastes money on his own appetites. “He pleads the missionary cause,” says the bishop, “and urges his congregation to economize ; but his words fall powerless when they see he does not love the cause of missions so much as to restrain his own self-indulgence.”

The following shameful fact was published in *Words of*

*Faith*: "It was stated by the presiding bishop of the New England M.E. Conference at Westfield, Massachusetts, in pronouncing against the use of tobacco, that "more money was chewed and smoked away by professing Christian men than was paid for saving the world." We think that if the salvation of the world is dependent upon such instrumentalities as those men it must perish. The Conference had the Gospel boldness to lay its hand upon the vile demoralizing habit by voting that, 'hereafter no transferred minister shall be expected to come into membership with the Conference who makes an habitual use of the weed, or go from it in that habit with the approval of the Conference.' " He whose business it is to speak the words of God,—the words of life, the words of truth and purity and love,—should keep his breath sweet and his mouth clean. The foul odour of tobacco should never touch his lips.

Can a minister preach the duty of self-denial who will not deny himself of tobacco? Can he claim to "have crucified the flesh with the passions and the lusts thereof," if he still indulges the flesh with chewing or smoking tobacco? Can he regard himself as the Lord's steward, as one under obligation to use his money righteously, and to the glory of God, while he spends it, year in and year out, in purchasing the poisonous weed?

10. The smoking of tobacco is opposed to spiritual growth, or progress in the divine life. How is it possible properly to develop the spiritual nature, and grow up to full Christian manhood, while the animal part of a man's nature is being strengthened by the use of the filthy weed? It is not possible. Indulge and pamper the fleshly appetite, the craving for tobacco, and as your sensuality strengthens, your spirituality will weaken. This is the way for the lower nature to get to the top, and for the higher nature to sink to the



bottom. The moral sensibilities are weakened by smoking. Many professors have smoked till their consciences have become seared. The habit has strengthened till it has taken fast hold upon them ; there is a certain fascination about it, they have learned to like it, and so they plead for its use. Smokers as a rule never attain a high degree of spirituality ; the exceptions are those who have not had light on the subject, and who in consequence are ignorant of the nature and poisonous effects of tobacco, and of these exceptions there are comparatively very few.

The habit of smoking can only exist with some remains of the carnal mind. The habit is filthy, and could not be practised except by one who is not yet cleansed from all defilement of the flesh and spirit. When that depravity is washed away, and the heart is purified, and the spirit is in close fellowship with God, the unclean, the foul, the stinking habit of smoking is given up. Smoking and entire sanctification, smoking and the baptism with the Holy Spirit and fire cannot co-exist. The Spirit of God cannot dwell in a temple defiled with the impure odour of tobacco.

If you would walk in the clear broad sun-light of heaven, you must give up the pernicious habit of smoking. Make what excuses you may, if you fellowship with the pipe, the cigar, or the cigarette, your spiritual light will decrease, your influence for good will be lessened, and your pathway will be hung over with clouds. "Beloved," says the Apostle Peter, "I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul."—1 Pet. ii. 11. You must seek to be purified from sinful lusts, for they war against the salvation of the soul. The Apostle Paul also says, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. xiii. 14. That is, receiving Christ by faith, getting united to Him, and confessing His name, you are not to set your

heart on the cravings of your depraved appetites, and seek means and opportunities to indulge them. The unlawful gratification of the fleshly desires must be watched against, prayed against, and heart purity must be obtained through the cleansing blood of Jesus. These inspired exhortations strike a hard blow at the pipe, the cigar, and the cigarette, for these are some of the very things which are made to provide for the flesh, to fulfil its lusts.

But we believe that many who are convinced of the evil of smoking find a great difficulty in giving it up. They have continued the habit so long that tobacco has mastered them, and they have become slaves to the habit. They live in a free country, but have enslaved themselves. There are thousands who feel themselves bound as with a chain by this vile custom. They feel as if they could not break it off. They must smoke as soon as they get up in the morning; they must smoke the last thing before they go to bed at night. And many a time they must smoke through the day, at work or at play, in company or alone. And not a few, if they go to a religious meeting, cannot wait till they get home, but must strike a match and light their pipe as soon as they get outside the building. Now we have read of quite a number who have lost the appetite for tobacco by bringing the matter before the Lord in prayer, and asking Him to destroy the appetite for it, just as they have brought other besetting sins before the Lord, and have sought and got the victory over them. There must be of course no hesitancy but a fixed determination to break off the habit, if prayer is to prevail for sufficient grace and strength. The following case, related by one who was once a slave to the habit but afterwards obtained freedom, will illustrate this point:—"I began the use of tobacco when a small boy. After my conversion I was encouraged to continue its use by the example of my pastor, class-leaders

and church officials. As I grew to manhood my conscience troubled me, and the blessed Holy Spirit showed me I could not have a pure heart and be enslaved to the use of tobacco. As the searchlight continued my convictions deepened. Then came the struggle for liberty. Often had I thrown away my tobacco, disgusted and ashamed of my abject slavery, but, like the poor drunkard, returned again to the galling yoke. As I realized my bondage I cried out: "Who shall deliver me?" Then came the words of Jesus: "If the Son shall make you free, ye shall be free indeed." I threw away my tobacco and claimed Jesus as my emancipator. No words can express the joy of deliverance and freedom from the tyrant's galling yoke. For twenty-six years I have enjoyed the consciousness of dignified Christian manhood. All glory to Jesus, the mighty to save!" We read of a young man, who proved himself to be a very sensible young man, for he put a testament in the pocket where he had carried his tobacco. It is said he found the Testament sweeter than tobacco, and that the taste for the former took away the taste for the latter.

Many christians are convinced that smoking is a hindrance to their attaining a high state of spirituality, and they desire to renounce the habit, and try, but fail; and they try again and again, but still fail. Now it seems not to have occurred to them that Christ can save them from the power of this habit the same as from the power of any other habit,—that He can save them from this artificial appetite the same as from any other. Numbers who have been led to see this point, have trusted in Jesus for immediate deliverance and have obtained it.

Rev. W. H. Boole, in his "Wonders of Grace," says, "A. C. has been for thirty years a member of the Methodist Episcopal Church; for the greater part of this time a leader and trustee in a New York Church. His profession was



always marked by correctness of deportment and generous zeal, while his cheerful manners won the esteem of all. But he had been addicted to the constant use of tobacco for forty years, until its daily use had become seemingly necessary to health, if not to life. He had made many efforts to rid himself of the doubtful practice, but always failed because of the inward gnawing which its long-continued use had created, and which forced him to begin the practice again. At last, on a certain occasion, in the presence of the writer, he said, 'I have long been seeking a deeper work of grace; tobacco appears to hinder me; but I had not supposed it possible to be saved from the dreadful power of this habit until now. Never before have I trusted Jesus to save me from the *appetite* as well as the *use* of it, but now I do,' and, suiting the action to the word, he threw far away from him the tobacco he held in his hand. He still lives, and for several years has reiterated this testimony. '*From that hour all desire left me, and I have ever since hated what I once so fondly loved.*'" What a barrier would be out of the way of the advancement of christians in holiness, if all who have become addicted to the abominable practice would take this method to break it off.

Mr. Boole furnishes another striking illustration of this truth as follows:—"——— is a prominent member of the Methodist Episcopal Church in the city of Brooklyn, New York. For thirty five years he has served the Church, giving liberally of his abundant means, and generally ready for every good word and work. From the age of ten he had used tobacco, until the habit had become so deeply rooted he could not endure to be without a cigar in his mouth, frequently rising in the night to 'have a good smoke.' During the thirty years of this manner of life he often felt the bondage of the habit, and resolved against it, but his resolutions invariably failed him. About three years since

he became deeply interested in the subject of full salvation, and began diligently seeking for its possession. While pondering what might be the difficulties in the way, he saw that this very doubtful and slavish habit was a bar to his advancement; but so earnest was he for the prize of a clean heart, that he felt altogether willing to yield up the indulgence, *if it were possible*. But was it so? He had fought against the passion long and well, yet not once had he conquered, *Who* would deliver him from the body of this death? It was a new idea to him that Jesus saves from the appetite and lust of sin as well as from the act; that He gives strength not only to *strive against* but to *destroy* the power of habit. But no sooner did he apprehend this gospel truth, and read his privilege in the wonderful promise, 'He is able to save them to the uttermost,' than he, all alone, one evening cast himself on Jesus' word, *and trusted Him to do it for him*. 'Twas done. Not an hour longer did the desire remain; and his uniform testimony has ever since been, 'It is strange to me that I ever loved the filthy practice.' "

II. The smoking of tobacco when the habit is indulged in by professors of religion, lessens the influence of a Christian for good. Do not many professors spend more time in smoking than they do in praying? Is not this a fact, an awful fact? Are there not thousands whose consciences condemn them on this point? Then which is their God,—the God of heaven, or the tobacco? Is not the tobacco their idol? When the Lord comes, would you like Him to find you idling, puffing smoke out of your mouth from a pipe or a cigar, or would you like Him to find you in your closet in prayer, or in reading the Word, or in the public meeting doing some work for Him and for the good of others? As regards this habit, how can its influence operate on others otherwise than for evil? Thousands of young men begin to smoke, lured by the

example of older men. A father smokes. Is it any wonder that his sons smoke? A minister smokes. Is it any marvel that some of his church and congregation smoke, encouraged by the force of his example? A Sunday School teacher smokes. Is it surprising that some of the scholars of his class have also learned the unclean habit?

A Christian's influence for good is largely weakened by this smoking habit. His moral stature is lowered; his words have less weight; his example has less power. He does not find his way so easily to the hearts of others. He bars himself out of their affections. This is specially the case with smoking ministers. Every minister who smokes greatly damages his influence by this filthy habit. He is thought less of, is esteemed less highly, and his sermons have less force. A member of another Church, in speaking with a brother, said, "When I see our minister engaged in exhortation with some unconverted friend, I always wish that he could speak pure words with a pure breath." How important this is. The breath of some ministers—as, indeed, the breath of many others who smoke—is almost unbearable. How can they expect words to be received that come to one with breath redolent with the poisonous weed, and which is offensive, and which repels, and reminds one forcibly of the want of self-denial. Bishop Simpson says in his *Yale Lectures*, "In some places congregations are unwilling to receive ministers who indulge in tobacco. Most families almost dread the visit of such ministers, lest their growing sons will be led to adopt a practice which they so earnestly discountenance and oppose. The least that can be said is, it is a costly mode of needless self-indulgence, and as such stands in the way of a minister's usefulness." Then ought it not to be given up for the sake of Christ and for the sake of souls?



It is said that "a talented young minister upon being expostulated with for smoking, retorted, 'My sermons would be poor things if I did not smoke while preparing them.'" Evidently that young minister was under an awful delusion. The baneful habit of smoking necessary to prepare the mind for expounding the Word, for proclaiming the glad tidings of salvation, for perfecting believers in Christ, and for exhorting sinners to repentance! The idea is absurd. Before Peter preached his great sermon which brought three thousand souls to Christ, he prepared himself, not in clouds of tobacco smoke and in the indulgence of his fleshly appetites, but in prayer and faith and waiting with the disciples for the down-pour of the Holy Spirit, the Pentecostal anointing. Shame on ministers who speak of being able to study better with a pipe in their mouth. Can they get more inspiration from the narcotic poison than from the Holy Spirit? When ministers can talk thus, it shows the ground they are on; it shows their whereabouts in the divine life; it reveals their standard of piety to be a very low one.

A minister of some eminence, we are told, "was walking the streets of Rochester, N.Y., the place of his residence, with a lighted cigar in his mouth, as the better class of loafers would do, when an avowed infidel of his acquaintance met him, and instantly burst into a fit of laughter. The preacher wishing to know what pleased him so, was answered with, "Oh! I was thinking how you would look going up to meet the Lord amid wreaths of tobacco smoke, with that cigar in your mouth!" That rebuke, though uttered in a spirit of playfulness and jest, had such a sting in it, that it led that minister to give up the offensive habit. It is no doubt a great gratification to Satan when he sees a Christian professor—specially a preacher of the Gospel—with a cigar or a pipe in his mouth.

In the Methodist Episcopal Church in America several

of the conferences, we are informed, "have decided by vote not to admit to membership on trial or full connection any man who uses tobacco." Such a resolution ought to be passed by the several Methodist Conferences of this country, and also by the official meetings of other churches who have authority to accept or reject men offering themselves for the Christian ministry. A regard for the purity of the ministry, for the spread of holiness, and for the glory of God, should inspire such a resolution. It is said that Bishop Gaines, "at the African Methodist Conference in Richmond, Va., served notice that he would ordain no man to the ministry who drank whiskey, chewed tobacco, or smoked cigars." Men who are received into the ministry should be holy men, spirit filled men,—men of clean habits and consistent and exemplary lives. One who signs himself *An Observer*, and who has written an article in one of the American papers on this subject, says, "The general idea of the community necessitates cleanliness in the habits of public teachers, and especially those whose important function it is to teach and enforce morals as a Christian duty. The high position of a Christian minister necessitates purity of life in order to maintain the respect of the community who look up to him for guidance in the way of life. . . . Now, if a Christian minister has any one gift which above another he should covet because of its greatness in results, it is the power to properly influence the rising generation . . . Can a teacher of the religion of Jesus afford to place himself in a position where because of any indulgence the praying mother of any boy shall shrink from his contact with her consecrated one? And there are mothers in the church who love its doctrines, its usages, and its burdens, too, who do not wish the presence of tobacco-chewing and smoking ministers in their homes for fear of its debasing influence upon their sons. . . . This fact alone should strengthen the hands of the con-

ferences in closing the doors to tobacco users. The need of men is great ; but the need of *pure* men is greater. It is idle for any minister to suppose that he can so use the weed as to disguise the fact from his parishioners. The smell of his breath is a "tell-tale," which neither cloves nor confections can effectually cover. One illustration of the influence of tobacco on the faith of a confiding son will fitly close this article : A young man was sent to bring the minister to his father's house when for the first time he visited the town. When he had performed the duty, and escorted him to the parlour, he went to meet his father at the barn. Almost the first thing the father heard from the lips of his son was, "Father, I don't think much of that minister." Sorrowfully the father said, "Why?" "Well, because he took out a cigar and smoked on the way home," said the boy. If another D.D., or an LL.D., were to be attached to that name, it would never heal the wound that the burning of that cigar has made in the confidence of that boy."

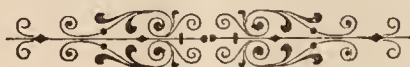
The use of tobacco then is opposed to Christianity. It is opposed to the spirit of it, and to every principle it inculcates. It is an indulgence of the fleshly appetites which the Gospel forbids. Christianity inculcates a self-denying spirit, which is absolutely necessary to spiritual growth, or the development of the Christian character. It inculcates a generous and benevolent spirit, to which the tobacco curse is a great hindrance, costing many millions of pounds annually which might be spent in spreading the truth and helping the needy. Christianity requires that whatsoever we do we do to the glory of God, but he would be thought erratic and very daring in the wrong who should contend that men could waste both time and money in smoking to the glory of God. Dr. J. W. Hill says, "The tobacco habit has no place in Christianity. It is outlawed



by every precept of the Gospel. It is an incongruity in the Church of Christ, and a shameful blotch upon the garments of the holy priesthood. Reduced to its lowest denomination full salvation means a clean body with a clean soul in it—the whole temple cleansed and filled with the Holy Ghost.”

But many think that they are at perfect liberty to smoke if they like, and that no one ought to interfere with their freedom. But the Gospel gives no one liberty to fulfil the lusts of the flesh; it gives no one liberty to sin. W. H. Shrewsbury, who has published his thoughts on smoking, cautions his readers on this point. “Seek not to shelter thyself under the false refuge of an imaginary christian liberty, for the plea of liberty, when pleaded in behalf of a habit not congenial with wisdom and Christianity, is but one of the various forms of antinomianism.”

Now if, as Scripture teaches, the body as well as the soul, is redeemed with the blood of Christ, and if the body is designed to be the temple of the Holy Spirit, and God requires the body to be kept blameless, are not they guilty of sacrilege and profanation who pollute the body by any kind of intemperance? And everyone knows, who understands the nature of tobacco, that the body is defiled, by the daily use of this poisonous weed.



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